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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, AUGUST 16, 1900. NUMBER 25

Wisconsin Congress of Religion

Proceedings and Addresses

of the

First Session Held at Green Bay, Wis

PAMPHLET WITH COVERS, 136 PAGES

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THE BLANK LEAF BETWEEN THE OLD AND THE NEW TESTAMENTS : : :

ABSTRACTS OF NORMAL CLASS TALKS ON THE NON-BIBLICAL JEWISH WRITINGS : : :

BY

JENKIN LLOYD JONES.

Prefatory Note.

This is doubtless the poorest book ever published on the subjects treated. It is inadequate, fragmentary, and necessarily inaccurate in many particulars, but inasmuch as it is the only attempt so far as I know to bring within the reach of the children in our English-speaking schools, Sunday-schools and homes the wealth of poetry and history that abounds in the non-biblical Jewish writings produced in the momentous centuries immediately preceding the Christian era, the publication may perhaps be justified.

My hope is that this transient publication may do a little in the following directions:

1. To prove that the great Apocalyptic creations of this period have high literary values and that they are rich in ethical and spiritual power, quite apart from their scholastic and theological significance.
2. To show that much of this literature is even now available to the general reader, the intelligent parent, and the wise teacher.
3. To induce a few Sunday-schools to travel on this road, believing that even with the meager helps within our reach delightful and profitable results can be obtained.
4. To stimulate others who have more time, talent and money to enter into this too long neglected field, and thus bring out the book or books that will promptly supersede this one, whose final justification may be found in the fact that it did something toward provoking further study.
5. To pass on a little of the pleasure enjoyed by the members of the classes, old and young, who in All Souls Church, Chicago, gave a year's time to these studies.

These talks were originally given extempore to the Tuesday Morning Mothers' Class in Religion, which is also the Sunday-school Teachers' Normal Class of All Souls Church. They were stenographically reproduced by Miss Minnie Burroughs and afterward condensed and vivified for weekly publication in UNITY by Miss Evelyn H. Walker, of the Publication Committee of All Souls Church, receiving thereafter but little supervision or oversight from the undersigned, who realizes that their imperfections are too inherent for correction.

They are humbly submitted for what they are worth and for what little good they may do.

June 20, 1900. J. Ll. J.

Single Copies 20 cents., per Dozen $1.50.

UNITY PUBLISHING COMPANY,

3939 Langley Ave., - - - Chicago, Ill.

UNITY

VOLUME XLV. THURSDAY, AUGUST 16, 1900. NUMBER 25

We commend to the attention of the genial devotees of the summer camera the August number of *Bird Lore*. Let them note what charming possibilities are within the reach of the interested and skilled amateur photographer. The birds, birdlings and bird nests that are within reach of the interested seeker after rest and beauty. But these are not for the indolent, superficial and careless who affect the camera.

The *Literary World* for August presents the portrait of James Lane Allen, and it is a face that helps interpret the thoughtful, searching books that bear his name. His last, "The Reign of Law," has already been noticed in these columns by the competent hand of Mr. Chadwick, but we are glad to call the attention of our readers to the portrait of the man whose books are always worthy and thought-laden. The last one is always the best and let us hope that the end is not yet.

The Chicago *Tribune* for last Sunday condemns the practice becoming too prevalent in America and in Chicago of trying to suppress uncongenial teachers by violence. Certain Koreshin teachers in that city were recently attacked with eggs, vegetables, etc., because they were teaching a cosmogony that the crowd deemed childish, while Dowie and his followers have encountered much physical opposition in many places. The position of the *Tribune* is unanswerable, but it is a principle that is applicable beyond the boundaries of the United States as well as within them.

UNITY would be a friend of life. It fain would believe in all living creatures, at least be just to the animal creation. The mere fact that life has been attained and maintained in an organization is of itself a profound and moving phenomenon. But it is an effort at this office to be just to cats. The feline temperament is not attractive. The cat-like step is not one that challenges our admiration, so we are glad to see the *Literary World* take up the cause of the cat, to our mind a much overestimated pet. In its notice of Helen M. Winslow's book entitled "Concerning Cats," it sets forth the claim that at the Congressional house in Boston is one of the "noblest examples of the feline race—a born nobleman of its kind—worthy a journey to Boston and to the eighth story of one of the highest buildings on Beacon Hill to see." Even cats have their rights and they should go for "what they are worth."

The game-warden of Illinois is making common cause with the Audubon Society of Illinois in trying to secure freedom for caged birds. If the newspapers are to be trusted thousands of domestic birds are handled during the year by the dealers, who by hook or crook succeed in trapping these birds, which after a period of confinement are sold as "tamed birds." A large percentage of the birds thus caught die in the process of domestication. Perhaps all of them lose the power of breeding, so that every caged bird means the terminus of a line of song and of beauty. The action of the game-warden in this direction may indicate the slow but sure transition in regard to game laws. The time may come when the object of legislative solicitation will not be the hunter, as at the present time, but the bird itself. Maybe legislators, men and hunters, will come to realize, accept and practice the high pledge which John Ruskin drew up for the members of the Guild of St. George:

> I will not hurt or kill any living creature needlessly, or destroy any beautiful thing; but will strive to save and to comfort all gentle life, and guard and perfect all natural beauty upon the earth.

The *Literary World*, speaking of Bradley Gilman's "The Parsonage Porch," says:

> The parsonage porch is not the parsonage, though it opens into it; and the seven sketches or stories which compose this little volume do not relate the deeper experience of a parson's life, but suggest it. The title is a happy one for its purpose, and it furnishes the first taste of the grace and delicacy of which the whole book is an expression.
>
> It may seem an exaggerated note of praise, but there have been only three American masters of the literary school in which Mr. Gilman is an apt disciple; and those three are Irving, Hawthorne, and Ik Marvel. We do not think it is too much to say that his conceptions and his style both partake of the qualities that have endeared these authors to us all, and that the indefinable but unmistakable aroma of which their pages are full exhales from his as well.

Mr. Gilman is pastor of the Unitarian church at Springfield, Massachusetts, and we are glad to bear testimony to the pleasure received in reading these "Seven Stories From a Clergyman's Note Book." "A Misunderstood Dog" is not the only good thing in the book. "The Old Silk Hat," "Willis the Dreamer" and "The Rival Undertakers" are other titles in this attractive list, all of which prove the existence of that sense of humor so essential to spiritual tenderness, ethical insight and sustained effort. There is no gift more allied to inspiration than the gift that enables one to discover the quaint and the grotesque. It proves a capacity to look at things from the standpoint of Divinity, to whom all unfinished things and immature schemes must seem humorous. But there is no bitterness in the humor, because it always knows that the grotesque is but a snapshot view of life taken on its way to the station where symmetry and harmony are to be realized.

When Andrew D. White speaks it is well for all good citizens to hearken. The *Independent*, zealous in its desire to justify McKinley in his war policy, has carved out of the Fourth of July address delivered by Ambassador White at Leipsic a passage that

seeks to establish the peace proclivities of President McKinley, which no one can doubt. The argument is the usual one: 1. "He couldn't help himself." 2. "He must do the best he can under the circumstances." The most that the learned minister can say is that "no acts or utterances of the President need stand in the way of freedom to the population of the islands whenever they make anything like a proper beginning." We wish he could have spoken as confidently of the President's determination to give them that chance to make a beginning, else the President, that had to yield to a regrettable step, according to Mr. White, may yield indefinitely to the same "pressure of events" that pushes the love of power deeper into the struggle of acquiring power. Are nations compelled to do that which is wrong or to enter upon paths that are misleading and injurious more than individuals?

Why Blame Society?

This is a question often asked by those who fear that the individual may escape the sense of responsibility in the crimes laid at the door of some alleged "society," for after all is not society made up of individuals? The assumption is that if each individual were only held strictly to his accounting and every *one* did his part the whole would be well. But in this emphasis of personal ethics there is danger of overlooking the fact that there are wrongs which cannot be righted and dangers which cannot be averted by any amount of individual integrity or personal loyalty. A hundred individuals cannot establish a good public school, each one working by and for himself. The public school is possible only when they work together. It is found that the township system of road overseeing, now in vogue in most western states, is wholly inadequate to secure good roads, and county, even state co-operation is in the mind of road reformers. Individual sanitation will not guarantee the health of the city. Sewerage is the creature of corporate life. Most of the civic laws we are subject to are the result of a social standard lower than the individual standards, and the only remedy possible is that which comes from a development of the social conscience and increase of the social sense. The individual that expects to remove these corporate sins simply by personal loyalty and purity shirks the larger half of his duty.

In the light of modern science, he who attends to his own business only is a mean man and a poor citizen. The true citizen and the good man attends to other folks' busines, if need be to the injury of his own. The world profits but little and that indirectly from the diligence of those who spend their lives in amassing a fortune for themselves, even the larger self that includes their own immediate family. The world is moved forward by those who give of their lives to advance the interests of the community in which they live.

To answer then the question, "Why blame society?" we would say for the same reason that we blame the individual when he is wrong and when blaming will help remedy, for there are social faults, social duties and social remedies. Modern society can never shrink back into the personal ethics of primitive man. There are duties assumed by the citizen which imply an exchange of commodities, a subordination of interests, a co-ordination of energies. And all these are implied in the word "society."

It is right to hold society responsible for a large part of the sickness, poverty and ignorance that sweep over the community, because they can be averted only by the joint labors of those who suffer therefrom. Individual effort may build a shanty but not a house, may blaze a forest path, but it cannot make a highway, much less a railroad. The individual may own a few books, but only the community can bring to the individual the privileges of a large reference and circulating library. The individual can never establish a postoffice and public school or enforce forestry laws, foster the wild birds and protect the fishes in our lakes and rivers for the general good.

There is much for society to do. And to clearly see and distinctly state its faults is the diagnosis that must go before the wise prescription that will bring about a convalescence and establish health.

Crime, Squalor and Poverty.

"We shall never have anything but poverty and misery and vice so long as present conditions exist in the stock yards district. On Ashland avenue, from Fortieth to Forty-third streets, the smoke nuisance is so aggravated that plants will not grow. Even grass will not thrive. A locality where the grass will not grow is hardly a favorable place to bring up children. Sometimes I think it is marvelous that any of these children grow up as respectable as some of them do.

The south branch of the river at Thirty-ninth street is a place where filth almost defying description abounds. At that point the river is covered with a coating of putrefying animal matter so thick that chickens can actually walk across from one bank to the other upon it.

"Referring again to the smoke nuisance, perhaps it will be better appreciated when I say that the street cars passing through the district often have to slow up while running through the smoke to avoid accidents. On one street near my place there often have been days when I could see nothing two blocks away.

"There are no sewers, and no garbage boxes at many of the houses, and often where there are garbage receptacles they are merely wooden boxes, a violation of the law.

"It is a peculiar fact that the worst tenements in the district were formerly owned by an Alderman. I am glad to say that he has sold them, and that the places are now being improved. But when the Alderman was the landlord they were utilized for the purpose of securing votes. Tenants were allowed to live in them rent free, but, of course, they were expected to 'vote right.'

"Among the Polish residents there are some of

the worst examples of overcrowding which can be found in the city."

The wage conditions were touched upon, and the speaker said that he thought that where the employer was amassing millions of dollars while the men working for him were working for seventeen cents an hour, there was something wrong.

"I know of a 10-year-old boy who is working down there, and he has not yet finished the fifth grade. I have seen him at work. What hope is there for that child in the future? Without the education which would enable him to lift himself above these surroundings, doomed to the coarsest manual labor all his life, his future is indeed dark.

"But the worst of it is that he will be even more unable than his father before him to give his own offspring an adequate education and proper advantages. And so, too, with his children, and this pulling down process keeps dragging these people lower and lower."

Among the efforts being made for the betterment of the conditions in that section were mentioned the enlargement of the free bath, the building of a swimming tank for the boys, the establishment of more libraries, the enlargement of the free kindergarten and nursery, and the establishment of special parks. The speaker praised the work of the University Settlement along these lines. Most of all there was needed, in his opinion, personal work with the individuals and the families, by people who could inspire them with the desire to help themselves.

In discussing the need of better bathing facilities Mr. Minnick said:

"There are sixteen shower baths in the free bath on Gross avenue. At first each bather was allowed thirty minutes. But this soon had to be cut down to twenty minutes, and two and three men and three and four boys are crowded together in each bath, so as to meet so far as possible the demand upon the institution.

"Every year the clay holes claim their victims, because the boys have limited bathing facilities. They are filthy and unfit for bathing purposes. A swimming tank is urgently needed to keep the youngsters away from the deadly clay holes and to stop, in part, the harvest of death from that source each year. Some of those clay holes become festering sinkholes, filled with stagnant water, upon which a scum of impurities forms. Imagine a child falling into one of these holes, as they not infrequently do."

In one of these swimming places—Legner's slip—seven persons have been drowned.—*From an address by James Minnick, Superintendent for the Chicago Bureau of Associated Charities of the Stock yards district, delivered at All Souls Church, Chicago, August 5, 1900.*

The Ministers' Club of Boston is limited to twenty-five members. Baptist, Congregational, Episcopal, Methodist, Presbyterian, Unitarian and Universalist churches are all represented. All kinds of theological and metaphysical topics are discussed at their monthly meetings. The club has just entered upon its thirtieth year and is as flourishing as ever.

THE PULPIT.

Some Thoughts About the Elements of Strength In A Nation.

A Paper Read at the Helena Valley Grove Meeting Held at Tower Hill, Wis.,

BY J. B. JOHNSON,

Dean of the College of Engineering of the University of Wisconsin.

The nineteenth century is dying in the midst of a howling political storm. The ancient orient has always despised the presumptuous upstart nations of the newer western world, and now she says with the incoming century she will restore her former peaceful isolation. If these impudent and unjust intruders will persist in coming where they are not wanted, then she will proceed to exterminate them as so much vile vermin. But these world-conquerors out of the west are but the more determined to obliterate this last stronghold of barbarous bigotry on the occasion of this savage challenge to fight to a finish a great racial and religious war. The Christian world has been taught that "the earth is the Lord's and the fulness thereof; the world and they that dwell therein," and as the Lord's children they do not propose to be driven out of any portion of their rightful heritage. When this heritage has been gained, however, there is likely to be a violent quarrel over the several rights and privileges in its occupation, so that all the world may soon be involved in a life and death struggle which will try the strength of the stronger nations and which will break the strength of the weaker ones.

In Africa also the attempt of a medieval Christian people to shut out from their beclouded land the wave of nineteenth century progress is proving as futile as it was foolish. Progress is in the air, and as the air, it engulfs the globe. Nature does not more abhor a vacuum than she does permanence of form. What ceases to change and grow ceases to live. Even the rocks of the eternal hills are changed to clay and are dissolved in the surrounding seas. To attempt to skotch the wheels of progress, therefore, is but to invite destruction. One must "accept the universe" as it is and make the best of it. And our social world is changing with such marvelous speed it is almost bewildering to the most progressive races. It is with the greatest difficulty that these can keep the pace, while the less progressive nations are being left absolutely behind. One has but to contemplate for a moment the fact, now everywhere admitted, that the scientific and material progress of the world during the present century has far surpassed that of any other ten or perhaps twenty centuries, to realize the tremendous pace we are now running. A decade now marks greater changes than a century formerly did, and a single life of three score and ten sees a world development equal to any thousand years of the past. A little slowing up of one people, therefore, is now equivalent to losing the race. We think we are driven to death already, but the gait is ever speedier, and if our lives become shorter in years they will be ever longer in accomplishment. If we can but find pleasure in our work, then the greater the work the greater the happiness. And why should we not find pleasure in our work? Never before were so many interesting problems opening up for solution. The most stimulating and soul-satisfying experiences in the world lie in the overcoming of difficulties and in the solution of new problems. And these problems come trooping upon us. They are of all kinds—political, commercial, social. When in

the past has the politics of every country been whole-world politics as it is today? It is no longer an American question, or a European question, or the Eastern question—it is a world question with which statesmen of all countries are having to deal. In business, also, the field of operations is no longer the town, or city, or state, or nation; it is the whole inhabited globe. And socially our problems are no longer purely domestic; they include the whole human race. Such questions as the relations between labor and capital; the relative rights and duties of the sexes; the control of business corporations; the rights of property; the inherent rights of man; whether the people shall support the state, or the state the people; the resort to arbitration in place of war, both between nations and between smaller aggregates of men; these and many more such questions are not peculiar to any one country, but are world questions of almost equal interest in all countries. The number of such problems now crying for solution, in the political, in the commercial and in the social field is almost legion. And are we preparing to meet and to successfully solve them?

When this question is put we are prone to turn to our past history and say: Have we not established and defended against foes from without and within, the greatest nation this world has ever known? Have we not successfully nursed it through a sickly infancy, a turbulent childhood, a fiery and passionate youth, and brought it safely to a full-grown manhood amongst the other nations of the world, so that it is now in fact "one among many?" Have we not also become the greatest manufacturing and commercial nation in the world, as well as the wealthiest? And have we not found reasonably successful solutions for most of the social problems which have confronted us? In other words, we turn to our past achievements and try to find in them the solution of future problems. But we cannot successfully steer a course forward by perpetually looking backward. Some one is needed, with clear vision, who with hand upon the tiller, can look into the future and steer the ship whether of state or of business or of social polity through the rocks and shoals which line the course of every enterprise. Furthermore, our past successes have been due more to the blessings of Providence in giving us this unmatched country than to our own foresight.

It has been well said that America is but another name for opportunity. This is certainly true. Never before in the history of the world has man had such fabulous opportunities for political and material good as we have had given to us in this glorious land. Nowhere else on the face of the globe is there such a land. With a soil of exhaustless fertility if properly cultivated; with original forest resources sufficient to supply the world for centuries; with an infinite energy stored in our ample coal beds and in our oil and gas deposits, which are almost co-extensive with our territorial limits; with the richest iron ores so plentiful and abundant as to make their value scarcely more than common rock or earth; with copper, lead, zinc, gold and silver deposits in marvelous quantities; with a climate all that could be desired and nowhere equaled for agricultural purposes; and finally, but most of all, peopled by the most progressive races under the sun; with all these infinite opportunities, surely something should have been accomplished. And because much has been accomplished we are prone to attribute our unprecedented progress to our own superior wisdom and so we are being consumed by our own egotism. As a partial correction to this tendency, let us glance for a moment at some of the unworthy and foolish things we have done, in order to bring ourselves into a more teachable mental attitude.

We have exhausted a large portion of our lands by spendthrift and improvident agricultural methods and have moved on to the next new country to repeat the process until we have reached our uttermost bounds and have been turned back by the inhospitable mountains and desert plains; we have squandered our forest resources and are even now seeking timber supplies from our northern neighbors; we have wasted our natual gas supplies in a most foolish and prodigal manner; we have enslaved an inferior race and then quarreled over them at the cost of half a million of lives, and thousands of millions of dollars; we have foolishly trifled with our finances and with our civil and consular services, in a way to bring upon us the contempt and loss of confidence of all honest and intelligent nations; we have built railroads enough to girdle the globe many times, and have persuaded foreign capitalists to loan money on them to many times their cost and to far beyond their productive capacity to pay; we have allowed our shipping to dwindle and die and are sending out all our exports and receiving our imports in foreign vessels, and by such lines as suit their own interests; we have given away our municipal franchises to favorites, or for pelf, and so put upon our people burdens of taxation which should have been paid by the profits which now find their way to the coffers of our multi-millionaires, of which all our large cities are able to boast; we have allowed our voters to be corrupted by our special legislation, by our wholesale pension lists, and by our covert bribery at national elections, until the feeling of patriotism with all its altruistic accompaniments has largely given place to the party query, "What is there in it for me?" We have acknowledged our inability to govern our large cities, and they are turned over to hungry hordes of self-seeking and dishonest ward-committeemen, who serve only the party boss; even in the face of a foreign foe we subordinated military to political rule, trusting in the weakness and greater blundering on the part of our enemy rather than to a studied fitness of men and means for the successful prosecution of a righteous war; in short, have we not been running the race of the prodigal son, and should we not now come to ourselves and ask if there are not better methods of administering our heritage than we have been practicing? Any spendthrift appears to prosper as long as the money holds out; our inheritance from nature was so bountiful it is holding out well; but we are spending and wasting it as rapidly as possible, and we are beginning to find ourselves cramped to maintain our unwise and extravagant courses. In fact, for five years we suffered greatly and did not know what was the cause of our distress. Our manufacturing industries were greatly depressed, while those of foreign countries were experiencing a period of unwonted prosperity. Six millions of our voters said in effect our distress was the direct result of our neglect of the worship of their silver idol and of worshiping instead a golden calf. Various quacks prescribed for our debility, but in my humble opinion the seat of the trouble was in the head. We were reaping the legitimate fruits of our own foolish sowing. We sowed the wind and we reaped a whirlwind. We ignored and scouted all the established laws of material prosperity, saying they did not apply to this country, and after five years of punishment for our sins of ignorance we were still shutting our eyes to the plain teachings of our sorry experience.

This is sufficient to show us that wisdom is not a matter of destiny. Neither is it a matter of inheritance. "It cannot be gotten for gold, neither shall silver be

weighed for the price thereof." Let us now contemplate for a moment some of the essential elements of strength on which this nation must rely in the frantic race she is forced to run.

First, I will place *intellectual achievement.* By intellectual achievement I do not mean a mere trafficking in other men's intellectual wares. I mean *intellectual production.* We need men and women who can be trusted to think for themselves on these great questions. Clear sight must precede wise action. We need men "who know what to do and how to do it," rather than men who know only what has been done and who did it. We must trace effects to their causes and follow causes to their effects. We must see things as they are, and in their true relations. We must realize the divine significance of a fact, and hence must be able to recognize a fact when we see it. We must be tremendous doubters. Most things which pass current for truth are the flimsiest falsehoods. We believe what we wish to believe, or what we are too indolent to question. We should train ourselves to scientific thinking and reasoning. The scientific methods of investigation should be applied to all questions alike. This can only be done by those schooled in the use of such an instrument. Modern education should be at least three-quarters scientific. To "see straight and to think clear" on all questions is not a natural gift. It must be cultivated. Few people know what science is, and fewer still are schooled in its methods. Science is organized knowledge, and it cannot be knowledge unless it be true. Most people think anything organized may be called a science, and that the scientific method consists in the formulation of things into a system, whether they be true or false. The true scientific method is the method of experimental verification. Paul understood it when he said, "Prove all things and hold fast that which is good." While it is well to know something of the best that has been thought and said in the past, we must beware of limiting ourselves to this pleasing sipping of the stored honey of all past ages. It induces mental dyspepsia. This is the education of the Chinese. He studies only the sayings of his ancestors. His face always is backward, and hence he never goes forward. If the acquisition of a knowledge of the best that has been thought and said by our ancestors is wisdom, then the educated Chinaman should be the wisest of men. The western world starved over a thousand years on this sort of scholasticism. Europe had nothing else throughout the middle ages, and nothing came from it but stagnation. New truth and ever more new truth is the only nourishing food on which a people can grow. And this is mental achievement, and it lies at the very basis of all progress, and hence of all national prosperity. And as scientific education trains one in the perfection and use of facts, and in the ability to separate the true from the false, so we can plainly see today that national progress is directly measured by the prevalence of scientific training in education. The three nations in which science enters largely into the school training of all children are Germany, America, and Russia. In France educational methods are shaped only to the passing of certain state examinations, and so have largely lost their vitality. In England the masses are practically uneducated, and in such schools as they have science finds little or no place. England and France are relatively dropping behind, and in the opinion of many this can be traced to their methods of education, while Germany, America and Russia are all forging to the front. This is because these countries contain so many citizens who know what to do and how to do it. There are, however, many ways of acquiring an education in the realities of the world, besides going to school. The American pioneer has probably acquired this knowledge of things as they are, and has learned what to do and how to do it more effectually than any other class of men in the world. He has also learned self-reliance and has developed a tremendous amount of private initiative. He stops at no task, however impossible it may seem to others. He has achieved a continent and created a nation. As compared to a mere man of books, he is a giant in all matters which give strength to a nation. And his children, who now make up our American farmers, are likewise strong in mind and will, and are in daily contact with the eternal verities. They are wholesome minded. They are self-reliant. All they ask is a free field and no favor. They are props and pillars to the state rather than clogs and leaners upon it. The world may be divided into two classes, the props and the leaners. The farmers of this country make up a large proportion of the props. They are quite willing to support the government and do not ask that the government shall support them. This attitude of mind is in itself a liberal education, and marks a very great mental achievement.

I have placed clearness of mental vision before *moral uprightness,* not because it is more important, but because it is more fundamental. The mind must perceive the right before the conscience can enforce it. This field of moral education and training belongs to the teacher and ministry alike. As a teacher I am convinced that the education of children and young people should be largely occupied with the eternal verities. And this again means a training in the exact and natural sciences. A hypocritical scientist it is impossible even to conceive. How can a sophist or a hypocrite be a searcher after truth? This passion for the true, whatever it may be, and regardless of preconceived opinions, is the peculiar and dominating characteristic of all scientific investigators. What more wholesome moral atmosphere in which to raise a child? The boy who has acquired a passion for any line of scientific study can safely be trusted to follow his bent. He will come to no harm and is likely to come to something great and good.

But here again the American farmer is found to be engaged in one of the most wholesome of all possible employments. He is a perpetual scientific experimenter, and is always close to nature's heart. With such direction as he can now receive from the state aids to scientific agriculture, and with his agricultural journals, he may become a scientific investigator of the most profitable type. He is, furthermore, his own master. He obtains the advantages which result from both direction and operation. He is proprietor and workman in one. He both plans and executes, and so enjoys the ideal conditions of a scientific experimenter, or truth-seeker. With such supplementary scientific aids as he can now command, therefore, the American farmer enjoys an ideal opportunity, and he has today the most wholesome mental and material environment to be found in the world. His opportunity now to interest his sons in scientific farming will save them from the thirst for more interesting pursuits. I see therefore, a great moral development coming from a study of science and in its applications in the various vocations of modern life. As many of the traditions of religion fade and fall, the eternal truths of science will take their place, and we shall build on this sure foundation a new religion and a more rational and just morality which will be to the nation a bond of union instead of a perpetual flame of discord and disruption, as religion has been in the past.

Finally, to clearness of mental vision, and to moral uprightness, we must add a spirit of self-dedication to such public and private service as we find ourselves able to perform. Verily, he that would save his life will lose it, and he that would lose his life in the larger life of his family, his community, his state, or of his

nation, will find it returning to him an hundred fold. Honesty is no more the best policy than is service to others. Even as a means of self-advancement there is no ladder by which one may climb so fast or so high, and certainly none which is so absolutely safe and sure, as that of service to others. Society pays its debts, but it is slow to advance a loan. Make society your debtor, but without claim for reward, and every man and woman becomes your friend and well-wisher. This service to others must be sincere and disinterested, however. We must lend our services, "hoping for nothing again." If our service is but a piece of shrewd speculation on our part, if we expect to return and claim our own with usury, it is hypocritical and is soon recognized as such. Such service is barren of benefit either to the server or to the served. A disinterested service, however, is always rewarded, though sometimes the debt has long to run. This is the kind of service on which the nation must rely. This alone is patriotism. We must support the government by every means in our power, without hope of reward. Not what is there in it for me, but what is there in me for it, should be our query. Without such citizens no nation can long survive.

My thesis is, therefore, that we have fallen on troublous times, and there is need of the clearest heads and of the stoutest hearts. The world is moving at a rapidly accelerated speed. A nation's life today is not assured by its rate of progress. Our past achievements are more providential than personal. Our future as a nation will depend more on our wisdom, on our moral uprightness, and on our disinterested service than it has in the past. To this high service, therefore, are we called. With a clarified vision to distinguish the true from the false; with a singleness of purpose in seeking the true and the good; and with a self-dedication to the service of society and hence of the state, we may all become, in our several fields of labor, national benefactors.

An Interesting Explanation.

Dear Friend Jones:

I fully appreciate your kindness in printing in UNITY my recent letter, which I intended not for public but for private use: a mere word of personal greeting to an old and dear friend. And I am aware that editors very properly dislike to print corrections. But one mistake in my letter, as printed, is too serious to let pass without a protest. It may have been due to a slip of my pen or it may have arisen from the lapse of the type; in either case it illustrates the total depravity of inanimate things.

It is this: I am made to say that "Deerfield" is over beyond Mt. Tom. It should be: *Mt. Toby!* I ask you to make this correction, for such a geographical blunder in one writing from this prohibition town is likely to injure its reputation, by raising the presumption that its law against intoxicants is not enforced. And this might occasion an unpleasant visit, not only to me but to my estimable landlord, by the selectmen of the town.

Moreover I do not want the dear old mountains (each of which has an honorable reputation peculiar to itself, of which it is very proud) to become angry with me for such profane jostling about on the landscape. I am sure that they would resent any such liberties and frown upon me the next morning that I go out to salute them. They have both been good friends to me so far and I do not wish to incur their wrath by misrepresentation.

I desire also to keep peace with the good people of beautiful old Deerfield, who, I am sure, would resent being put under the shadow of Mt. Tom. I want to go there some day and have a pleasant time, without danger of their using on me the ancient scalping knives which they keep with so much care in their remarkable museum; as they might do if I left them among modern and painted things near the Holyoke range. Therefore, please to relieve me from danger by printing this word of correction.

Yours, J. H. CROOKER.

Amherst, Mass., July 25, 1900.

Three Important Conferences.

A careful search through the various indexes to our current periodical literature has failed to disclose any notice or report in English of three important international conferences held last season in Europe, namely: that on the White Slave Trade, held in London in June at the call of the English National Vigilance Association; that on the Prophylaxis of Syphilis, held at Brussels, September 5-9, due to the initiative of Dr. Dubois-Havenith, and, lastly, the annual conference of the International Abolitionist Federation, held September 19-22 at Geneva.

These conferences, it will be seen, were closely related; the personnel of the three was to a certain extent the same; they but treated, in fact, three phases of one problem. We may think, perhaps, that it concerns us only remotely; but that our own fair land is not free from the necessity of studying these questions, a little incident in my own experience will testify. It is not so very long since I was startled to learn that an influential minister of my acquaintance had been saved only by a kind of happy accident from publicly committing himself to a movement for the municipal regulation of vice, which some few were then seeking to introduce into one of our oldest eastern cities. Feeling that those who would act in such a course needed, above all things, the fullest enlightenment, I sought for the literature of the subject, which I was sure did exist, and was astonished to find, even with the resources of a large library at my disposal, on how little I could put my hand. It will therefore, I trust, not be labor lost, if, in this vacation time, when UNITY has room for it, I give its readers some account of the latest studies and utterances on this far-reaching question, my principal sources of information being the proceedings of the Geneva conference, now published in a handsome volume of 248 pages, with portraits, and the *Revue de Morale Sociale,* a new quarterly review of which more anon.

A preliminary sketch of the origin and aim of the Abolitionist Federation may make the account of its latest discussions more interesting. It was under the influence of Napoleon I that the system of regulation known as the policing of morals (*police des moeurs*) was developed. Starting with the idea that prostitution is a necessary evil—an idea, by the way, that seems to have a very marked connection with militarism—the attempt was made to regulate it by assimilating it to the dangerous callings. A system of inspection and registration was instituted, the effect of which is to practically withdraw from the protection of the common law, and even from rights guaranteed to the worst of criminals, a certain class of women, and turn them over to the tender mercies of agents duly authorized and licensed to maintain houses of prostitution. Favored by the wars of the first empire, this system spread through most of the continental countries, and at last invaded England in the form of the "contagious diseases acts," passed by Parliament in 1866 and again in 1869. Passed at night and under a harmless-sounding title, these acts did not at first attract much attention. No sooner did their real scope and nature appear, however, than protest and opposition arose in various quarters, notably on the part of certain physicians, especially Dr. Worth and Dr. Ch. Bell Taylor.

These gentlemen were not slow in perceiving that if anything effectual was to be accomplished the women of England must be roused upon the subject. They appealed to Mrs. Josephine Butler, who had long been engaged in rescue work among outcast women. She quickly realized the importance of the issue and threw herself into the cause with characteristic energy. Under her leadership the opposition to the acts became organized. Working-girls' associations, groups of physicians composing it stood 23 to 7 for the repeal of up the matter with unparalleled activity. The result of it all was that in 1870 the House of Commons felt obliged to appoint a committee for special study of the subject. When this commitee presented its report, the physicians composing it stood 23 to 7 for the repeal of a part of the acts. This greatly encouraged the abolitionists, but they were presently compelled to realize that so long as their efforts were confined to England little would really be accomplished. Already there was talk of making the system of regulation an international one, and the question was on the program of every medical congress on the continent.

Against such a movement to intrench the evil only an international organization could make a stand. Mrs. Butler was sent to the continent, was well received everywhere, traveled through France, Switzerland and Italy, holding meetings, consulting with the authorities and drawing many people of prominence to her aid. She returned to England assured of sufficient support for an International Abolitionist League, whose first president was the Honorable James Stansfeld, ex-cabinet minister. In 1876 the Federation held its first conference in London, but its real life and organization may be said to date from the Geneva conference of 1877. This was in all respects an impressive demonstration, participants to the number of several hundred coming from all parts of Europe. Inspired by its discussions and resolutions, the members of the congress returned to their homes to organize the struggle, and the greater part of Europe was soon covered with branches and national associations.

At a conference in London in 1886 the Federation adopted certain by-laws clearly stating its aim and its principles, which are still in force. Its aim is stated as follows:

Article 1.—The Federation organized March 19, 1875, has for its object the abolition of prostitution, especially regarded as a legalized and tolerated institution. Considering the administrative organization of prostitution as a hygienic error, a social injustice, an ethical monstrosity and a judicial crime, the Federation makes every effort to bring it into general reprobation.

Art. 2.—The Federation is independent of all political parties, all philosophic schools, and all religious confessions. It unites in voluntary association all persons of either sex who wish to promote the realization of its object.

This is not the place for a detailed exposition of Federation principles. Suffice it to say that the great underlying one rests on the conviction that the hated system of regulation tends to relieve man of all sense of moral responsibility, and by making the legal consequences of a common act fall on the woman alone, directly encourages and perpetuates the pernicious idea that there is a different code of morals for each sex.

The history of the struggle in England, so far as it relates to the contagious diseases acts, may be traced in the British blue books and other literature of the period, as well as in a recent work by Mrs. Butler, entitled, "Memories of a Great Crusade." Our purpose here is but to show the present status of the question in the minds of those who are studying the subject, whether as abolitionists or as regulationists. The occurrence of three conferences in one season gives an unusual opportunity so to do.

The alarming development of the white slave trade has for some years attracted constantly increased attention, and in the spring of 1899 Mr. Coote, secretary of the National Vigilance Association, visited Paris, Brussels, The Hague, Copenhagen, Stockholm, and St. Petersburg, with a view to inaugurating a movement for its suppression. Committees were formed in the different capitals with influential indorsement and support. In Berlin the Empress accepted the position of patroness and sent Count Bernstorff, an officer of her household, to represent her on the committee. On the Russian committee Count Muraview was represented by his private secretary, and other ministers were likewise represented. All these committees decided to send delegates to a conference to be held in London. Several of the governments would have been represented by official delegates, but the British government, while expressing sympathy with the objects of the conference and promising to give due consideration to the results of its deliberations, deemed it better that the subject should first be discussed in a gathering unhampered by the regulations and requirements of an official congress. Though unofficial, therefore, in character, the conference included delegates from Russia, Germany, France, Switzerland, Belgium, Holland, Sweden, Norway, Denmark, and the United States, as well as a large number from England.

Its published proceedings contain the list of its members and two distinct classes of reports, the first dealing with the details and organization of the traffic so far as known, and the legal enactments which it directly contravenes; the other concerned with the various organizations looking to the protection of young girls and other preventive measures. A study of the various legal codes shows one notable difference: Whereas in France, Belgium and some other countries it is not illegal to incite an adult to make a profession of immorality, in England, Germany and the northern countries this is regarded as a punishable offense. In the former, therefore, the adult is not merely left in full liberty to lead an immoral life, but third parties encouraging such conduct for their own advantage are unmolested, provided they have not used force, fraud or violence to accomplish their ends, while in the latter the procurer or procuress is regarded as a criminal.

Nevertheless, the proof of the existence of this infamous traffic is seldom furnished by the courts. There is a lack of vigor in the enforcement of the laws; the delinquents are crafty and on their guard, while the lack of international action leaves the loopholes for escape so numerous that conviction anywhere is almost impossible. The great centers and depots of the traffic are well known and the ultimate destination of the victims. Now and again isolated individuals, or groups of the latter, are rescued for the time; but, owing to differences of nationality and lack of jurisdiction, too often all that can be done with the agents is to conduct them to the frontier. One set of figures taken from an Austrian report must suffice as a suggestion of the extent of this traffic. There are said to be 180 of these agents in the city of Vienna alone, and competent judges estimate the number of young girls annually exported at 1,500. They come principally from Bohemia, Galicia and Hungary, where they are engaged as governesses, domestics, etc. The business is very lucrative, and the girls are sent by indirect ways to their ultimate destination in Constantinople, Cairo, or the cities of South America. The government seldom attempts to interfere.

In view of the terrible condition of things that was proved, the recommendations of the conference seem extremely moderate. They were these:

A. The establishment of a general understanding among the governments looking to:

1. A system of pains and penalties as nearly uniform

as may be for the enlisting of women and girls by means of fraud, violence, abuse of authority, or other means of constraint, for immoral purposes, and for detaining them by such means against their will.

2. Simultaneous investigation in different countries in which the various stages of a given offense have taken place.

3. The prevention of all conflict of authority by fixing the place at which judgment shall be pronounced.

4. International treaties permitting extradition of the accused.

B. Intimate and constant connection between the philanthropic and charitable societies of different countries so that they may report to one another suspicious departures and be ready to accord protection to emigrants on their arrival at their destination.

C. The preparation by an international committee appointed by the conference of a full and exact list of all societies able and willing to co-operate in this work.

D. The sending of this list to all the governments and societies.

It was also decided to hold another conference in 1901.

It was tacitly understood that the question of regulation would not be discussed at this gathering, and the conference refrained from expressing an opinion on this point. Nevertheless it came up in many of the reports and it was evident that a majority of the members held to the view that so long as there are houses of prostitution regularly recognized and licensed by the government, the demand for a constant and fresh supply of girls will continue to defeat all efforts for the suppression of the white slave trade.

By far the most important recent gathering in connection with this subject was the "International Conference on the hygiene of the relation of the sexes outside of marriage, and more particularly on the protection of the health of men by the medico-police institution known as the *Police des moeurs,*" held at Brussels in the early part of last September.

In contrast to the London conference, a large majority of the Brussels delegates were the official representatives of the governments of two hemispheres. For the first time, therefore, a debate was to take place, not between individuals from any one country, but between the accredited delegates from various nations, as to the value of an administrative system which, starting at the beginning of the century in consular France, had made the tour of Europe and, surviving many worthier institutions, established itself almost everywhere. Would the debate be a genuine and free one, or would the uniform and official character of the delegates lead to the adoption of foregone conclusions and the strengthening and rehabilitation of the obnoxious system? The latter was the result feared by the little handful of abolitionists who attended, not as representatives in any official way of the Federation, but simply as individuals ready to defend their cause.

But whatever may have been the intentions of the governments represented and the prearranged attitude and tactics of their delegates, such a conclusion as this was rendered impossible by the controlling tact and scientific spirit of the initiator and organizer of the conference, Dr. Dubois-Havenith. With great force and perfect courtesy he pointed out that to adopt any conclusion carried by a mere show of hands, whether at the beginning, middle or end of the conference, would detract from the high character of the discussions, and that in the consideration of so serious and complex a problem as that of prostitution, to introduce the methods of a political convention and indorse by acclamation a system whose criminal abuses and unreasonable practices had been calling out protests for almost half a century, would be a proceeding unworthy of the scientific assembly which he had convoked. He therefore succeeded in carrying his point that no proposition should be adopted as a conclusion of the conference which was not carried unanimously.

While primarily a gathering for the study of the question from the medical and hygienic point of view, the ethical and legal aspects of the problem were not lost sight of in the admirably comprehensive and judicious program of Dr. Dubois-Havenith, according to which the discussions grouped themselves about the following six main topics:

1. Have the systems of regulation now in vigor had any influence on the frequency and the dissemination of certain diseases?

2. Is the present organization of medical suveillance of prostitution susceptible of improvement?

3. Regarded from a purely medical point of view, is there an advantage in maintaining the "houses," or would it be better to suppress them?

4. Is the organization of police surveillance of prostitution susceptible of improvement?

5. By what legal measures might it be possible to decrease the number of women seeking in prostitution a means of livelihood?

6. Quite apart from all that concerns prostitution, what general measures should be taken to successfully combat the propagation of specific diseases?

This is not the time or place to give details of the discussions, my only purpose being to indicate to those interested in the subject the latest and best sources for fuller information. It must be pointed out, however, that, contrary to the general anticipation, no resolution was adopted by the conference tending ever so remotely to an indorsement of the *police des moeurs,* while the very first of the seven that were adopted would, if faithfully lived up to, render the continued maintenance of the licensed houses an impossibility by cutting off the chief source of their revenues and their attraction. That resolution reads as follows:

Resolved, That this conference desires to see the various governments use all means in their command for the absolute suppression of all prostitution among girls still in their minority.

Other resolutions concerned themselves with the establishment of a permanent Society of Sanitary and Moral Prophylaxis, with headquarters at Brussels; more attention to these subjects in courses of medical study; better protection of orphans; a more uniform basis for the collection of statistics in all countries, etc., etc.

The permanent society mentioned above is to publish a quarterly Bulletin containing its reports, and to convene congresses, of which the next will be held in 1902.

In view of the great number and variety of the congresses to be held this year, particularly at Paris, the Federation deemed it wise to omit its annual conference. It will meet again in 1901 at Lyons. Its executive committee met, however, in Paris June 14-15, one of the pressing matters needing attention being a proposed law submitted to the Belgian Senate by Minister of State Lejeune. Minister Lejeune was last year the active coadjutor of Dr. Dubois-Havenith, and, indeed, acted as president of the Brussels conference. Inspired to fresh zeal in the cause of public morality by its discussions he has, with the best of intentions, proposed a new law, which in its present form violates so plainly some of the principles earnestly contended for by the Federation that its committee felt called upon most earnestly to protest. In calling Minister Lejeune's attention to the injustices of the proposed legislation, the Federation has the active support of the Belgian League of Public Morality.

This line of questions figured also on the program of the recent Woman's Congress at Paris, and the executive committee of the Abolitionist Federation was in attendance. At this congress a resolution demanding

the suppression of all exceptional measures of regulation was passed unanimously both in a section meeting and in full conference. As at Geneva, on the question of legal repression of incitements to immorality, there was less unanimity, one group regarding prostitution itself as a crime, another not. After prolonged discussion the following resolution was adopted:

"That the simple fact of prostitution personal and private is a matter for the individual conscience and does not constitute in itself a criminal offense.

"That state intervention in the matter of morals should confine itself to the protection of minors of both sexes and to the repression of such offenses only as, falling within the common law, can be proved without the adoption of arbitrary methods and without reintroducing under a change of form the *police des moeurs.*" M. E. H.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible: From the Standpoint of the Higher Criticism.

By W. L. SHELDON, Lecturer of the Ethical Society, St. Louis.

PART I. **The Prophets.**

IX.

The Great Prophet, Micah.

We are trying, as far as possible, to make this study of the prophets in a chronological order. This can be done only to a very limited extent, owing to the disputes as to dates for the various prophets, especially for parts of the prophecies.

There are, however, four names which are located practically without dispute to the period before the close of the eighth century. Three of them we have studied already—Amos, Hosea and the First Isaiah—bringing us down to about the year 700, ending with the great and remarkable release of Jerusalem from the menace on the part of the Assyrians, who had been besieging the city.

One other important prophet belongs to that century and was a contemporary of the First Isaiah. It would be well, therefore, to devote a Sunday to the study of this prophet, more especially as he was something of a contrast to Isaiah in social position and in his dominant notes of judgment. We are speaking of the prophet Micah. We have but a short prophecy from him, only seven chapters in all; and only about two-thirds of this is accepted beyond dispute as having been written by this one prophet.

The feature which makes Micah interesting is one short and extraordinary passage near the end of the book, in a verse which is among the most celebrated and epoch-making in the whole Bible. If there is any one verse more than another quoted from the Hebrew Bible it is the one which should be read at the start by some member of the class, in verse 8, chapter VI, containing the well-known words: "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God." Because of this oft-quoted passage, if for no other reason, we have occasion to study Micah. At the same time, it should be said that this verse comes in a portion of the prophecy which a large number of critics regard as belonging to a period about half a century later than Micah, and as perhaps not having been written by him. The dispute, however, is not settled and the passage has become famous as a part of the prophecy of Micah, and is not necessarily in violent contrast with the other teachings in the earlier chapters. We will, therefore, start out with this famous verse in our study of Micah.

Then comes the point of great contrast between him and the First Isaiah, in the fact that Micah was a man of the people, whereas Isaiah had been really one of the aristocracy. We therefore have a voice from the people connected with that great epoch in the latter part of the eighth century, at the time when the Northern Kingdom of Israel was destroyed by the Assyrians, and when the new prophecy was able to hold up what the Assyrians were doing, as a punishment being executed by Yahweh, the God of Israel, for the iniquties committed by the two kingdoms and their people.

We have an allusion to Micah in a later prophet. Let some one read aloud verse 18, chapter XXVI, of the prophet Jeremiah. We see here that Micah had come from the country districts and did not belong to the great cities or to Jerusalem. He evidently was a man of the people, and spoke as one of the people.

After this, it might be well to let the whole of the passage from which the words are taken about "doing justly and loving mercy," be read aloud, beginning with the middle of verse 1 in chapter VI, down through verse 8. A part of this or the whole of it has become classic also, as the famous hymn sung in the Sistine Chapel in Rome on Good Friday, as a wail of mourning.

We want now to note very carefully the striking contrast in the spirit of the teachings of Micah over against those of the First Isaiah. The chief difference lies in the point of emphasis. With Isaiah the main thought was Yahweh, or Jehovah, as an *offended* God, a God who was going to judge and punish, and the wrong way taken by the people of Judah and Israel in worshiping Yahweh or the God of Israel.

But with Micah the emphasis lies rather in the other direction. He, as a child of the people, had been immensely struck with the oppression of the poor. And this is the note which he sounds so pathetically and so mournfully in passage after passage. We found it in Isaiah, as in the other prophets. But it seems to reach its climax in this man of the people, Micah. The language describes just what was taking place. Let verses 1 and 2 of chapter II be read aloud. We see the same old story, the way the covetous and grasping person was trying to crush down the poor man and acquire his property. A similar note begins again in chapter III, and verses 2 and 3 should also be read aloud from that chapter. The language is sharp and very painful. But we see the burden which is on the mind of the prophet. Again, it is apparent in verse 2 of chapter VII, whether this was written by Micah or by a later writer. The sin is described as "hunting every man his brother with a net."

Then in the previous chapter, VI, we have another detailed description of what was going on, in verses 10, 11 and 12; the old, old sin of the wicked balances and deceitful weights and of the "scant measure."

We have then the awful judgment spoken by the prophet, terrific in force, beginning with verse 6 of chapter III, down through verse 12, where the announcement is made that Jerusalem itself shall perish. Let these verses also be read by some member of the class. Contrast this prophecy with that of Isaiah, who has taken the contrary attitude that, in spite of awful calamities, Jerusalem should be spared.

We find in this prophet also, as in the others we have studied, the looking toward the future and the anticipation of better times. It is disputed, as heretofore, as to whether these passages are original with the prophet or belonging to the later epoch of the Exile and the Restoration. But it may be well to read, nevertheless, the passage in chapter IV, verses 1 to 7, where we come on the thought once more of the "remnant," and where we meet with the celebrated lines, so oft quoted, about "beating their swords into plowshares and their spears into pruning hooks." This whole

passage is suggestive of the millennium, and one of the most beautiful in the Bible. It has been used many and many a time by those dreaming of the age when "Nations shall not lift up the sword against nations, neither shall they learn war any more." And in the following verse we have an oft-quoted figure about "sitting every man under his vine and under his fig-tree."

Short as is the prophet Micah, it has been one of the most important books in the whole Bible and exerted tremendous influence. Selections from it are quoted perhaps even oftener than from any other prophet of the Old Testament. While, as we must admit, the passage from the beginning of chapter VI to the end of the sixth verse in chapter VII has been attributed to another writer, we have read it as conveying the same general spirit as the other prophets we studied, but as emphasizing their points in a most striking way. There are good critics who also think that the last portion of chapter VII belongs to the time of the Captivity.

THE STUDY TABLE.

Recent Books.

On a recent trip to New Zealand, Henry D. Lloyd made an investigation of the compulsory arbitration system in force in that land, and now in a little volume published by Doubleday, Page and Co., gives an account of the law and its industrial effects. New Zealand is the only country in the world where for four years there have been no strikes or lockouts, the only country where industrial peace is reigning, and the only country that may be called completely prosperous at the present time. This condition has been brought about largely through the operation of a law passed in 1894, which compels the arbitration of differences between workmen and employers through resort to a specially constructed Board of Conciliation and a Court of Arbitration. Mr. Lloyd describes a "strike" he witnessed in this wise: "A table ran along the center of the hall; on each side of it three or four men, the brighter toilets and the better grooming of those on one side showing them to belong to a different class from those on the other, whose plain clothing and furrowed faces bespoke them to be workingmen. They were busy in controversy, and between them, at the head of the table in the white wig of an English chief justice, was a judge of the Supreme Court of New Zealand. On benches under the windows were newspaper reporters, and a number of spectators belonging evidently to the same class of society as the men sitting beside each other at the table."

This was at once a "strike" and a court of justice, but it was unlike any strike or court that Mr. Lloyd had previously witnessed.

In summarizing the gains of compulsory arbitration Mr. Lloyd makes twenty-two points that relate in general to peace in industry, stability of conditions and access to justice in cases where too often might is called right. In comparison with this rational treatment of a social condition, Mr. Lloyd refers to the strike bill pending in the German Parliament—a bill that is nicknamed the Penitentiary Bill because it strives to coerce effects instead of dealing with causes. The debatable feature of the law is the compulsory clause, but in spite of the theorists the compulsion seems to be practical and to work no wrong. On the contrary the majority are protected by this arrangement from willful obstruction on the part of the self-seeking minority.

"A Country Without Strikes," by Henry D. Lloyd. Doubleday, Page & Co., New York.

Crawshaw's "Literary Interpretation of Life" promises well by its title, and the effort here made to give an orderly and comprehensive statement to the principles involved in the relation of literature to life will not prove disappointing to most readers. Written with reference to a class room and to informing the understanding, the book may be pardoned its heaviness of style and the elaborate balancing of pros and cons. The aim of the book is to prove that literature is an outgrowth and revelation of life and to depict the relation between the book and personality, the age, the race, nationalism and humanity. The study is burdened with much that is perfectly obvious, but doubtless there are many who need primary instruction in these things. The volume is uniform with the author's "Interpretation of Literature," which furnishes real help to teachers who approach literature from the artistic point of view.

What is perhaps the most striking feature of the writings of John Burroughs is his enthusiasm for the earth and sky, his emotional attachment to the realities of time and space. In his more descriptive writings the direct utterance of this devotion is generally avoided, but when he writes on spiritual and philosophic themes, he is free to express his speculations and subjective feeling concerning the meaning of materials. His last volume of essays closes with a paragraph which contains the essence of a new spiritual philosophy, a philosophy which all scientists understand, but which is found in its perfect statement only in the works of Mr. Burroughs and in the poet referred to in the quotation: "I cannot tell what the simple apparition of the earth and sky mean to me; I think at rare intervals one sees that they have an immense spiritual meaning, altogether unspeakable, and that they are the great helps, after all. In the open air I know what the poet means when he swears he will never mention love again inside of a house, and that he will follow up these continual lessons of the earth, air, sky, water—declaring at the outset that he will make the poems of materials, for only thus does he hope to attain to the spiritual."

It is not possible in a few words to give the grounds of this belief in the spirituality of real things—a spirituality that is disclosed only in the Light of Day. The whole series of essays needs to be read and deeply pondered. Mr. Burroughs has never spoken with greater wisdom than in these studies. In general they relate to the conflict between theology and science, under such titles as "From the Artificial to the Natural," "Natural Versus Supernatural," "The Decadence of Theology," "Religious Truths," etc. Beyond all other men of his generation Mr. Burroughs realizes the "amazing grandeur and beauty of the voyage" the "Divine Ship" is making. The previous speculations of men wither before the mere scientific statement of the universe as modernly known. Our author narrates events that make "creeds and philosophers whirl like soap-bubbles." But while iconoclastic, he is a man of profound faith in the cosmic process of renewal and promotion and very appropriately affixes to the volume his poem called "Waiting":

"Serene I fold my hands and wait,"

Throughout this volume the same charm of style is maintained that has delighted readers in his more descriptive writings. Mr. Burroughs has the knack of saying things in such a way that the interest is chained even though the mind is not convinced; poetry, symbol, epigram, generalization, the quaint and original description—all are here. Of such books the kingdom of literature is made. Oscar L. Triggs.

"Literary Interpretation of Life," by W. H. Crawshaw. Macmillan & Co. New York.

"The Light of Day," by John Burroughs. Houghton, Mifflin & Co., Boston.

THE HOME.

Helps to High Living.

Sun. Honor's a sacred tie, the law of kings,
The noble mind's distinguishing perfection,
That aids and strengthens virtue.

Mon. Great souls by instinct to each other turn,
Demand alliance and in friendship burn.

Tues. The man who will live above his present circumstances, is in great danger of living in a little time much beneath them.

Wed. True happiness is of a retired nature and an enemy to pomp and noise.

Thurs. Reason should govern passion.

Fri. There is indeed no blessing of life that is in any way comparable to the enjoyment of a discreet and virtuous friend.

Sat. Discretion is the perfection of reason.

—*Joseph Addison.*

The Rain and the Sun.

Down falls the pleasant rain,
To water thirsty flowers;
Then shines the sun again,
To cheer this earth of ours.

If it should always rain,
The flowers would be drowned;
If the sun should always shine,
No flowers would be found.

—*Baldwin's Reader.*

The Spinning-Wheel Picture.

BY BLANCHE FINLEY.

When I was a little girl, the happiest time of all the year was our visit to grandma's. Her house was full of beautiful story things that grandpa had brought from far-away countries when he was a sea-captain. She had not forgotten the stories he had told her of the things, as he took them out of his big sea-chest, but could tell them to us so many years after.

Hanging in the hall where the light fairies from the crackling logs in the fireplace could dance upon it was a picture we children never tired of looking at. There was a sweet young girl sitting at a low spinning-wheel. Her mother stood close by, looking over a pile of beautiful white linen, probably sheets and tablecloths. Her face wore a proud, happy smile. We used to make up little stories about this picture, until one day grandma told us its true one, which we liked best of all. It had been raining hard all day. Hugh, Pete, and I were playing circus in the hall, when grandma suggested our going up to the attic where the rain on the tin roof would help make the noise; for, you know, it takes a lot of noise for a good circus. Upstairs we scampered.

"Ho, ho," cried Hugh, who got there first, "here is papa's hatrack, just the thing for high jumping."

Now, papa's hatrack was a long wooden bench with a high back, like a church pew. When papa was a little boy, he had a way of losing his hat; and one day, after a long time had been spent looking for it, his mamma called him into her room, and told him how much trouble he caused by being so careless. He felt very sorry and promised to do better. After she left him he sat thinking hard for some time. Then a plan came to him. Off he ran, got a hammer, some nails, and his hat; and on the seat of this very bench, or settle as it is sometimes called, he nailed his hat with five strong nails.

"Now, mamma," he cried, "I s'pect my hat will stay put away."

Even now you can see the five nails and a bit of cloth where they were put so many years ago. It was hard for us to believe that our tall, wise papa could ever have been so foolish; but when this happened he was only three years old. Hugh climbed up to the top of the high back and soon spied something else away back in the corner. "Why, there's a spinning-wheel, like the one in the picture. Let's pull it out and have a look at it." With a good deal of grunting and tugging over the trunks and old furniture we got it to the little window. When it was dusted we found wonderful pictures carved on the flat face of the wheel. There was, in fact, a whole story: little flax plants, such as grew near our home in the South; men cutting and preparing the flax; women spinning and weaving; and a beautiful carved chest, where the linen was packed when all was made ready for use. We turned the wheel again and again, and reread the picture story. The quickest way to find out all about this wonderful wheel was to ask grandma. So downstairs we tramped.

"Yes, my dear brothers. The wheel you have found is like the one in the picture; and if you will wait until I speak to Aunt Pinky about dinner, I will tell you the story of it."

"Well," she began, when she was again seated in her low chair, "when I was a young girl I did not like to spin. I was too fond of reading or riding horseback. In those days you could not buy linen cloth at the store, as you can now; and all the girls began, when they were very young, to spin and weave, so that by the time they were ready to go to homes of their own they would have plenty of strong white linen to start with. Mother talked to me a good deal about getting to work at my spinning, but it was hard work for me to settle down.

"One day my father came home from a long voyage across the sea and brought me a large package. I was so anxious to see what was in it I could hardly wait to untie the strings. When at last I did get it open, there was the picture that hangs in the hall. I looked and looked. How beautiful it was! I had never owned a large picture before. Then my father, placing his hand on my head, said very quietly, 'Your dear mother will be as proud and happy as that mother when you have filled your chest with good linen.' I knew, when I thought about it, that I would rather make my mother happy than anything in the world. I looked at my picture, and thought a little longer. Then I asked my brother Richard to hang it in the spinning-room, where I could see it while I worked. Every day after that I tried my best to spin carefully; and soon I learned to spin as well as mother; and the funny part of it was, the more I spun, the better I liked to spin. When your grandpa wanted me to make a new home with him, I had more linen than my chest would hold."

"But why does the wheel in the attic look like the one in the picture?" Hugh asked.

"Oh, your grandpa knew how much I loved that picture; and on his last visit before we were married he made a wheel as much like the one in the picture as he could. When I came to this house for the first time, I found it waiting for me by the fireplace where Pete is standing.

"There have been so many busy little fingers around of late years, I thought my wheel would be safer in the attic, but I believe it will be safe enough in its old place if you young people will promise to be careful of it. I will have it brought down. Hugh may ask Aunt Pinky to put on one of the old tablecloths for dinner that I made when she and I were girls more years ago than you know anything about."—*Every Other Sunday.*

UNITY
PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Tower Hill, Wis.

A railroad ride of seven or eight hours covers the distance to Spring Green, and brings the traveler from Chicago to their nearest station to Tower Hill. The remainder of the journey is accomplished with the help of the buckboard which is in waiting at the aforesaid place. As we take seats in the capacious wagon the tumultuous world and its cares seem suddenly to slip away. It has no kinship apparently with the green trees, the waving cornfields, and the silver river. A little further on a pretty row of smiling green-clad hills beckon invitingly. Friendly, alluring, entreating are they, these broad-backed, gently-sloping, amply-curving, ponderous eminences, which lie so comfortably against the sky. A little winding through the wood, the crossing of various bridges, and a slight ascent, bring us within the gates of the Tower Hill Company. And there before the long low dining hall stand a group of dear and familiar faces. We have not lost, but found ourselves again in this great, green, heaven-canopied spot.

And, now, being comfortably installed in Miss Kirkland's pretty cottage on the slope of the hill, where are we to begin, or how are we to tell, of the superabundant wealth encompassing us on every side? It is not possible. In our deepest moments words always fail. So they do now. But high experience have many forms of expression, and possibly what is suggested, rather than what is said, may speak the large word for Tower Hill.

Sunday was our first day in our green-clad home, and a day to be remembered. But made specially memorable to one at least by the unique Vesper service at the close of the day.

By the call of the bell, at the sunset hour, we were summoned to the pavilion. The "Pavilion," a unique and original structure which deserves description, consisting of a long, spacious room, open half-way up on three sides, to the outside air, and inclosed with a light white netting. There is an indescribable loveliness in this close connection with nature which seizes and holds one. A further alliance with nature is suggested by the standing place for the speaker, which is made from the trunk of a large tree. So it comes to pass that when we are settled quietly in our seats we are at a loss to know where to turn our eyes. For on one side the sun is sinking in the western sky in a glory of golden color; on the other side an impressionistic picture of mossy green foliage in a filmy setting is visible, and in front, piercing the twilight shadows, the massive head and moving voice of Jenkin Lloyd Jones calls and entreats. Such a picture, and such a union of forces come not often in a lifetime. The golden glory spreads, the voice of the speaker dilates, it dwells with tender touches upon a little wood thing found that day in the pavilion, a lame quail that had taken harborage there but for a time, and from this to the yellow primroses on the hill was a natural step. Those delicate flowers, that only in the stillness of the night open out in their fullest beauty. These became suddenly suggestive in depth of symbolic meaning. Are the deformed and the delicate necessarily left behind in the mad race, in the glare of the sunlight? Who will say? All of this was but a prelude to a reading and an interesting interpretation by Mr. Jones of the forceful verses of Ernest Howard Crosby.

This is but one of the store of riches on which we have to draw. The Tower Hill Summer School, which is five weeks in duration, is now upon its last period. This present, or fourth week, of its term is occupied with "The Apocryphal Literature of the Jews," interpreted by Mr. Jones. The sessions of the school are in the morning, and the afternoon is thus left free.

In this spacious pavilion pedagogic routine and rigid formula find no lodgment. On the contrary every encouragement to free and full expression is generously offered. The consequence is that all are interested, helped, stimulated, and go to their work with joy. It is not a task, it is a privilege.

Besides the Summer School proper there is a great diversity of intellectual entertainment. Professor Libby, of the University of Wisconsin, has a class to instruct in bird lore. At six o'clock last Saturday morning a dozen or more interested students arose to follow him through the woods to listen eagerly to the voices of the birds and to observe attentively their color and variety. A less enterprising student on the same day made one of the evening class of Professor Libby which wandered afar in the fields and gained much new and interesting information in regard to the "fowls of the air." Professor Marshall, also of the University of Wisconsin, is to come next week with information on "Insect Life," while Prof. Ricker, of the University of Illinois, is to give us this week four lectures on Egyptian, Greek, Roman and Gothic architecture.

To call one day greater than another when the offerings of each are so rich is to make an invidious distinction. To call one day *fuller* may perhaps, be allowed. Therefore as one of the days marked by a magnificence of intellectual outlay, the last Sunday must stand pre-eminent. Professor and preacher vied with each other and poured out store after store without stint or measure. In the morning session the Rev. Frank A. Gilmore, of Madison, lead the way in a fine discourse on "The Foundations of Religion." He was followed by Professor J. B. Johnson, dean of the University of Wisconsin, in a scholarly and profound address on the political problems and situation of the hour. The afternoon session was marked by a soul-stirring appeal from Rev. L. J. Duncan, of Milwaukee, on "Morality and Immorality," and by an interesting address "To Young People," by Mr. Jones. The sessions of the day closed with the Vesper service and the interpretation of Kipling's "McAndrews' Hymn," by Mr. Jones. An interesting feature of these meetings is the variety of types, classes and ages that come together. The people of the country and the people of the city are here side by side, helping each the other, and being helped by the contact. The children, too, are here to witness a great object lesson in many forms. They are receptive and will absorb it.

These are some of the great gifts that Tower Hill holds in her generous granary. But outside of and enfolding them all is a yet more subtle possession which does not get itself so easily into words. For lack of anything better I will call it atmosphere. This enveloping presence that speaks through the bright glance of the eye, the helping hand, the loving look, the careful word and the large consideration everywhere. This is the supreme possession and the crowning glory of Tower Hill, which is but another name for beauty, for poetry, for life to the brain, balm to the soul and comfort to the heart. A. B. MITCHELL.

Tower Hill, Wis., August 7, 1900.

CAMP MEETINGS.—A tent city of twelve hundred inhabitants now occupies the Des Plaines camp-meeting grounds. One hundred and seventy-three temporary buildings and thirty-four tents are distributed over forty acres of land. The attendance has reached a maximum of ten thousand. Thomas Harrison, who has been the "boy preacher" at this place for about twenty years, is still one of the leading "attractions" and the Methodists spare now and then a bishop as an additional "attraction." But the camp meeting is no longer the wild manifestation of spiritual fervor that it was fifty years ago. Rather is it a pathetic compromise between the spirit of the old and the new, an effort on the part of certain religious leaders to forget modern science and modern culture, to ignore the issues of this world and revel once more in the old inspirations kindled by a very lurid hell to escape and a very sensuous heaven to win.

TOWER HILL NOTES.—Rev. J. S. Duncan, of Milwaukee; Frank Gilmore, of Madison; S. B. Loomis, of Lone Rock, and Dean J. B. Johnson, of the University of Wisconsin, and Rabbi Joseph Leiser and his wife were the guests of the Hill Sunday August 5. Rev. Fred V. Hawley, of Jackson, Mich., arrived Tuesday, the 7th, and is to remain to the end of the session. Granville R. Pike, author of the Divine Drama; Henry M. Simmons, of Minneapolis, and A. J. Wilson, of Janesville, are expected.

Rev. Adolph Rosbach, of Ida Grove, Iowa, spent a few days at Tower Hill on his way to the Okoboji Summer School.

STUDY CLASS WORK.

Further suggestions from the Midsummer Reading List of All Souls Church, Chicago.

Novel Section.

Another year with Victor Hugo, believing that it is well to stay with a master until we have reasonably compassed his work. The third Hugo season will be given to the study of "Ninety-Three," with such side excursions into his dramas and other poetical works as may seem available. "The Story of France from the Earliest Times to the Consulate of Napoleon Bonaparte" by Thomas E. Watson, in two volumes (Macmillan) seems to be the latest and probably the most desirable short study of the French available in English, advertised price $2.50. For further references on any special topic or period together with a short resume of the history itself consult Larned's "History For Ready Reference," Volume II, topic "France."

But we propose to study Victor Hugo, not French history, and so we repeat the recommendation of last year. Study Swinburne's and Dowden's Essays on Victor Hugo, and read if possible Madam Hugo's "Memoirs," Alfred Barbou's "Victor Hugo and His Times," the two volumes of "Victor Hugo's Letters" (Houghton Mifflin) and "The Memoirs of Victor Hugo" with preface by Paul Meurice, translated and published since the issue of our last year's list (G. W. Dillingham Company, New York.)

Philosophy Section.

Sociology still has the floor. All the economic and civic questions of the day hinge on ethics and cannot be solved without the help of religion. This section will continue its studies in this field. "I am in the habit of dividing people into two classes, those who have read Tolstoi's 'What to Do' and those who have not," said Jane Addams in one of her lectures last winter. This saying doubtless led to the decision to give our winter's work to the discussion of questions suggested by this book. The reference list published last year to be used in connection with our study of President Hadley's work on economics will be available for this year. Veblin's "Theory of the Leisure Class" (Macmillan); Henry D. Lloyd's last book, which contains the result of his personal observation in New Zealand, entitled "A Country Without Strikes"; May Alden Ward's little book "Prophets of the Nineteenth Century, Carlyle, Ruskin and Tolstoi," (Little, Brown and Company), and Hobson's "John Ruskin, Social Reformer," (Dana Estes). The names and words of Ruskin and Tolstoi will be much in evidence in our discussion next winter.

Browning Section.

We shall begin where we left off last year with the "Interpretation of history and poems, see No. VI. page No. 11 condensed program of last season, and shall probably reach some of his studies of "The Poet" i. e. "Transcendentalism," "How It Strikes a Contemporary," "At the Mermaid," etc. The new Browning books of the year are "Browning Study Programmes," by Charlotte Porter and Helen A. Clarke (Crowell), two volumes, uniform with the Camberwell edition. The classification is convenient and very valuable. The "hints" and "queries" are painful because they often substitute rather than stimulate thought. "Browning, Poet and Man: A Survey," by Elizabeth Luther Cary (Putnams), is the sumptuous Browning book of last year. The typography, illustrations and gossipy character of the text make it an attractive rocking chair book when the mind is lazy.

Emerson Section.

Emerson is a perennial, of whom one must always say "I read him," never "I have read him." This year the class will begin again and will take up "Essays, First Series," doubtless the greatest of the great volumes because it contains his essays on "Self Reliance," "Compensation," "Friendship," and "The Oversoul." Never mind reading much about Emerson. This volume itself deserves all the attention you can give to Emerson this summer. But if you have never read Cabot's "Memoirs," in two volumes, there is much pleasure in store for you. John Jay Chapman's "Emerson and other Essays" (Scribner) contains one of the latest studies on Emerson.

The Message of the Flag.

My country, your dear flag was first conceived
In love, with throbbings of a patriot heart,
With prayer that, from a tyrant yoke relieved,
That flag in tyranny should have no part.

Its red stood for the love of liberty;
Its white for purity of thought and deed;
Its stars of hope were sown to multiply
Their golden lamps on a celestial mead.

Then, when that sacred flag was first unfurled,
The cardinal winds swept out the colors new,
And floated in the face of all the world
The message of the red, the white, the blue.

"Hail! hail! O hail!" our patriot fathers cried;
"Hail, Freedom's symbol! Come, all ye oppressed!
Your prayer for succor shall not be denied.
Come, lay your burdens on the New World's breast!"

Ah, then they gathered from the lands afar;
Sweet joy flamed up from ashes of despair,
And, like the wise men led by Bethlehem's star,
Hope's signal led them into Freedom's air.

O blessed land, whose young arms opened wide,
Whose great heart ever gave its welcoming word,
What can it mean to-day that at your side
Men beg for liberty and are not heard?

Does not that cry your early cry repeat,
Ye pilgrims landing on a barren coast?
And can your children aid in the defeat
Of brave men, when your courage is their boast?

Ah! men may fight with many a reason given,
For King or Queen; on gold or conquest set;
But when they fight for God and home, then Heaven
Reloads the gun and points the bayonet.

For life counts not if home is to be lost;
Through flames of fire the martyr hails his God;
Better to die a free man than at cost
Of Freedom live, a slave, a serf, a clod.

Better to die with God than live to see
His holy laws transgressed, his love unknown,
Better relinquish life than live to be
An alien, though upon earth's proudest throne.

Life, liberty, pursuit of happiness—
Man's right, we say—yet hasten to deny
All these to our poor brother's lowliness,
Then shoot and leave him on his plains to die.

My country, 'tis not thou! Thou are betrayed
Most wickedly for lust of gold and power.
Rise, patriots, rise, and never be dismayed!
Strike for your altars! 'Tis the appointed hour!

My country, speak—but not through lips of greed.
Say that your flag still stands for liberty;
Call to the helpless—ask not race or creed—
But answer to their cry: "Ye shall be free."

Great God of battles, give the wrong defeat,
E'en though our sons upon the altar die,
Pass, smoke of cannon, turmoil of retreat;
Cease, groans of death; hush, hush the mourner's sigh.

Give victory to right, and let the few
Confuse the many who would make them slaves.
Thou God of peace, prove to the world anew
'Tis not Thy will that men fill soldiers' graves.

My country, for your heroes take not men
From battlefields, whose hands are red with blood;
Dismount your cannon, sheathe your sword, and then
Raise high the flag of peace on holy rood.

Take those for heroes, and their names enshrine,
Who hear with quickened ear each cry of pain;
For whose self-sacrifice and love divine
No human being ever asks in vain.

Blow, winds, and bear upon the wings of peace
Your message of good will across the sea.
Oh, say that war in every land must cease!
Float, flag of freedom, till the world is free!

—*Lydia Avery Coonley Ward.*

A Story About Animals.

There was a show advertised and the animals had a meeting to talk about it and find out how many of them had means to pay the admission fee.

The frog said he would be admitted because he possessed a "green back." The duck said she could get in because she had a bill. The lamb said he would be admitted because he had four quarters. The chameleon said he could go in because he had plenty of change. The horse said he could go in because he had a good draft. The skunk feared he could not enter because he had only a scent.—*Exchange.*

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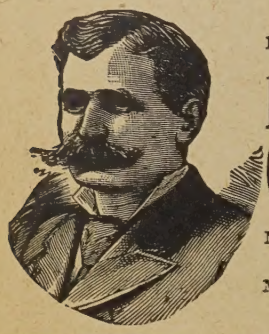

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